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NOTE ON ANTH. PAL. xvi. 201. 5-6 (DIDOT)

οὐκ ἀπὸ πανδήμου, ξένε, Κύπριδος οὐδ' ἀπὸ γαίης
εἰμὶ, καὶ ὑλαίης ἔκγονος εὐφροσύνης.

Eros philosophus loquitur and explains to the querying poet the absence of the wings and the torch, and the symbolism of the four wreaths representing the cardinal virtues. He is not the child of Aphrodite Pandemos nor the offspring of material joy. There is nothing to stumble over in the translation, but to the Greek ear I think the use of *εὐφροσύνη*, especially in a platonizing poem, for the pleasure of sensual love would have given offense. Plato himself, of course, who everywhere observes the distinction of Prodicus, would be the first to protest: *Protag.* 337 C, *μάλιστα' ἂν οὕτως εὐφραϊνοίμεθα, οὐχ ἡδοίμεθα· εὐφραϊνέσθαι μὲν γάρ ἐστι μαθάνοντά τι καὶ φρονήσεως μεταλαμβάνοντα αὐτῇ τῇ διανοίᾳ, ἡδεσθαι δὲ ἐσθιοντά τι ἢ ἄλλο ἡδὺ πάσχοντα αὐτῷ τῷ σώματι.* Aristotle *Top.* B. 6. 112b 22 drily rejects the distinction. But as Alexander *ad loc.* points out, it was accepted by the Stoics. Plutarch also (*Non posse suaviter* ix) says that it is only pure pleasures *ἃς δ' ἄξιον καὶ δίκαιον εὐφροσύνας καὶ χαρὰς νομίζεσθαι.* Cf. *Conviv. quaest.* ix. 14. 11, *ὥστε τὴν μὲν εὐφροσύνην μὴ κήλησιν εἶναι κτλ.* The distinction so far as needed for the present purpose would, I think, be confirmed by the usage of the Greek poets.

Εὐφροσύνη is a word of higher range. It may be used of Bacchic and convivial hilarity and blithesomeness, as opposed to care and worry, but hardly, if ever, in Greek literature of the *ἡδονή* of Aphrodite Pandemos. Pindar's *Ναῖς εὐφρανθεῖσα Πηνειοῦ λέχει* (*Pyth.* ix. 16) is of course not an exception, for he is speaking of a god. In Solon 24 the *ἔργα Διονύσου καὶ Μουσέων* intervene between *Κυπρογένους* and *εὐφροσύνης*. Theognis 1324 looks like an exception. But the emphasis is wholly on the opposition to *μερίμνας* as in 766 and a prayer for *ἔργματα σωφροσύνης* follows. Even in 1068 the meaning is blithesomeness and there is no close connection with 1063-64. In 1284 the meaning is obscure. The occasional misuse of the word by an erotic elegist would in any case prove as little as the *nomen meretricis* in Athenaeus 583 E, which the Socrates of the *Cratylus* would have pronounced a misnomer. But as a matter of fact the word is not so used in the erotic epigrams of *Anth. Pal.* v and xii, and the use is therefore doubly improbable in a would-be philosophic epigrammatist.

Εὐφροσύνη is used, if my count is right, twelve times in the entire Palatine anthology, but nowhere, except in the passage before us, of sensual pleasure. The tone in which a late moralizing or platonizing epigrammatist speaks of that may be learned from *Anth. Pal.* x. 45.

On the other hand, *ἀφροσύνης*, which I propose to read in our passage, is early associated with that species of "folly" and is almost technical for it. Euripides derives *Ἀφροδίτη* from it: *Tro.* 989-90:

τὰ μῶρα γὰρ πάντ' ἐστὶν Ἀφροδίτη βροτοῖς
καὶ τοῦνομ' ὀρθῶς ἀφροσύνης ἄρχει θεᾶς.

Cf. *Hippolytus* 164 and 966 where τὸ μῶρον is a synonym. To this train of associations Platonism adds the depreciatory significance of "material." In *Timaeus* 86 D the erotic sensualist is described as ἄφρονα ἰσχων ὑπὸ τοῦ σώματος τὴν ψυχὴν, and in *Phaedo* 66 C the body infects the soul with ἐρώτων . . . καὶ φλναρίας. Cf. 67 A, τῆς τοῦ σώματος ἀφροσύνης.

Later writers use ἱλικός or ἱλαῖος to express the idea: Proclus in *Rempub.* ii. 276. 8 Coll., δουλεῖν γὰρ (sc. ἡ ψυχὴ) θυμοῖς, ἐπιθυμίαις . . . δαίμοσιν ἱλαίοις; Agathias *Hist.*, p. 151 C, τῶν τῆς ἱλῆς ἀμαρτημάτων; Synes. *hymn.* 3, δοφεράν ἱλας κηλῖδα φέρω . . . λαμυράς ἱλας ἱμερος ἄγχει; and p. 1077 A, τὰς τοῦ σώματος ἡδονὰς καὶ τούτων γε τὰς ἱλικωτάτας.

I think that we may infer that if Marianus Scholasticus did not write ἀφροσύνης instead of εὐφροσύνης he would have admitted that he ought to have done so.

Palaeographically the change is very slight. See Meineke *Analecta Alexandrina*, p. 230, n. 1: "Litterae εῦ et α simillimo compendio exarabantur. Apud Artemidor. *Onirocr.* ii. 37 pro ἀδηλος leg. εὐδηλος, et apud Arcad., p. 82, 15, ἄροτος pro εὐροτος."

PAUL SHOREY

THE ACCENTUATION OF WORDS OF THE TYPE COMMEMORARE

In *Class. Phil.* VI, p. 414, Professor F. W. Shipley suggests that compound verbs of the type *commemorare* received a secondary accent on the second syllable. Professor Shipley does not seem to have observed, and may be interested to learn, that this suggestion had already been made by myself in *Class. Rev.* XX, p. 33, and *Class. Phil.* II, p. 344. To be exact, I went somewhat farther than Professor Shipley, and suggested that all words of that measure, whether compound verbs or not, were accented in that way if they had been increased from quadrisyllables by inflection.

If the point is to be cleared up, it is desirable that all the evidence should be put together. Professor Shipley bases his conclusion on the evidence afforded by the *clausulae* of Cicero and Quintilian, and on the history of compound verbs of this type in Old French; my own conclusion was based on the metrical treatment of all words of this type in Plautus. The Plautine evidence may be summarized as follows: (1) Whenever we know with certainty the position of the accent, we find that in iambic and trochaic verse (except in the first foot) the first syllable of a metrical resolution, whether arsis or thesis, is a syllable that would be accented in prose. (2) Words of the type *commoditatem* bear the ictus on the second and fifth—*commôditatêm*—or on the first and fourth—*cômmoditâtem*. Neither of these Plautine stressings would be consistent with any other prose accentuation than *commôditâtem*. Examples of the stressing *commôditatêm* will be found in: *Am.* 296, 739; *As.* 201; *Bacch.* 298, 426, 538, 769; *Cap.* 131, 1004; *Curc.* 467; *Mil.* 644; *Rud.* 957, 1236; *Stich.* 422, 740; *Trin.* 313, 1138.